

THE PRINCIPIA.

treasure and precious things, they have made her more wretched in the midst thereof. Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and profane, neither have they showed difference between the uncleans and the clean; and have had their grooms from my Sabbath, and I have seen them in the temple of the holiness in the midst thereof, like as wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity and divine lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exasperation, and have oppressed the poor wrongfully, yea, they have oppressed the weaker wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God. [Verses 23 to 31, inclusive.]

What was *then* prophecy, is *now* history. Are not the heart and hand of God—the God of justice and mercy—the God of the oppressed, their refuge and deliverer, to be recognized as visible, in this history? Is not the “history judicial?” “Shall not the judge of all the earth do right?” Did he not “execute righteousness in Jacob?” Is not his righteousness from generation to generation? When his judgments are in the earth will not “the inhabitants of the world learn righteousness?”

[Consult the following Scriptures, Amos chapter 4—Zephaniah chapter 3—Zachariah chapter 10, and 11; for similar prophecies, in addition to those cited in former numbers. *Nay*, study the Psalms and the Prophets, from beginning to end!]

OUR ENGLISH CORRESPONDENCE.

ELOI VALE, BLACKHEATH LONDON, S. E., April 7, 1863.

Dear Sir, Inclosed, in addition to the usual scraps from the Bradford Advertiser, are objects of various kinds, showing that things are going on favorably in England.

Enclosed, at this present, by 789 French pastors, has no need for comment.

The card of admission to the Public Meeting at Manchester, bears on its face the very valuable fact. But the Chairman is the old Chairman of the Free Trade League, whose very name carries with it the prestige of success. In the paper headed AMERICAN SLAVERY, I find also, in the first few lines, the name of Rev. Dr. Massie, a Dissenting Minister of great note in Manchester and neighborhood, and who was one of the most active instruments of the League in the work of agitation and instruction. I had myself the honor of being his colleague, in a mission to rouse the ancient Britons of Wales, where we were obliged to have our addresses interpreted by Nonconformist ministers of the locality, it being understood that about one fourth of the audience knew no English.

It is clear to me from all this, that the question is getting into good hands, and that the same men who so vigorously shook all kinds of administrations till they shook them into the right, are beginning to see that the welfare of the industrious classes of England, if anybody had possessed the grace to see it, was in the speedy reduction of the South to free industry through the predominance of the North.

Yours very truly
T. PERIODON THOMPSON.

In a previous letter the same writer says:

The point our renegades and enthusiasts for slavery do their best to puzzle and conceal, is that to enforce on the South the substitution of wages for the provender of cattle, instead of being a pecuniary loss to the Southern planters, would be a great gain, including the interest of what they would call the present value of their stock, to say nothing of the security from servile insurrections. If the American government was nearly in the national cause, it would soon find means to bring out the evidence of this.

The following are among the documents alluded to in the preceding:

AMERICAN SLAVERY.

The following address to the Ministers of the Gospel in this country, has been sent from Paris through the Rev. Dr. Massie, the distinguished Protestant pastor whose name appears at the foot, attested that it was signed by 688 Protestant ministers of France. Since the 13th of March, further signatures have been sent, in raising the total to the large number of 705.

To the ministers and pastors of all evangelical denominations in Great Britain.

PARIS, February 12, 1863.

Honored and beloved brethren in the Lord—It is the glory of England to have given to the world the example of abolishing, first, the slave trade, and then slavery. It is her glory to have continued for the last sixty years the work of suppressing universally the slave trade and slavery, at a cost, it is asserted, of fifty millions of pounds sterling. And it is under God, chiefly to her religious men, to her Clarksons, Wilberforces, her Buxtons, and others, that the sons and successors of these great Christians complete their work by urging their country to declare itself openly for the holy cause of the liberation of the slave in the terrible struggle which is now presenting itself to the United States of America?

No more revolting spectacle has ever been set before the eyes of the world than the Confederate army of Protestants, from Georgia, and demanding independence in the nineteenth century of the Christian era, with a professed design of maintaining and propagating slavery; a Confederacy which lays down as the cornerstone of its constitution the system of slavery as it exists at present in the Southern states—a system which may be described as the right of the master to buy and to control adultery and murder with impunity. Setting aside all political considerations, can any Christian heart fail to be stirred to indignation, at hearing the chief of that confederacy answering a decree of emancipation by an implied threat of extermination?

The triumph of such a cause would put back the progress of Christian civilization, and help make a world of savages, and take angels with them, and demons reign over the earth. It would enable the friends of the slave trade and of slavery in all lands to hold up their heads, ever ready as they are to reappear as the first signal, in Asia, in Africa, and even in the great cities of Europe. It would give a fatal blow to the work of evangelism, and the hope of the world that responsibility would rest on the church which should remain a silent spectator of such a triumph.

If there is a peaceful means of hastening the end of the war and of rendering its issues such as is desired by all the friends of humanity, is it not that the sincere Christians of Europe should give to the cause of emancipation a powerful testimony which would leave to those who fight for the right of oppressing the slaves, no hope of ever seeing those Christians give them the hand of fellowship?

Ministers and pastors of all the evangelical denominations of England, Scotland, and Ireland, it is here we need your assistance. Take the lead, and let us call forth a great and peaceful manifestation of sympathy for the colored nations, so long oppressed and despised by Christian nations—and in France, our voices echoing theirs—pray and plead that there may no longer be in the United States a colored man that is not free and equal with the whites?

“May God grant it, and may his blessing rest alike on Great Britain and the United States, in Christ, the true liberator!

Signed, up to this day, by six hundred and eighty-nine pastors in France, as attested by

GRANDIERE PASTEUR;

G. MONOD, Pasteur Suprême, Paris;

Louis RIGON, Pasteur;

Louis PUFUND;

Fred. MONOD, Pasteur;

ÉUG. BIRSEY;

Paris, March 12, 1863.

SHIPS OF WAR FOR THE SLAVEHOLDERS' CONFEDERACY.
A PUBLIC MEETING
FREE TRADE HALL, MANCHESTER,
ON MONDAY, APRIL 10, 1863.
To protest against the building of British naval vessels and pirate ships
in support of the Southern Slaveholders' Confederacy.
Chairman: J. H. HAMMOND, Esq.
GEORGE WILSON, Esq.
ADMIT THE BEARER.
PLATFLOOR OR RESERVED SEATS, ONE SHILLING;
Crown and Empire Reserved Seats, Two Shillings.
Times of Piccadilly, Manchester.

The Principia.

NEW-YORK, THURSDAY, APRIL 30, 1863.

Our Contingent Fund, for the gratuitous supply of the *Principia*, including a supply to *Soldiers in the Army*, is still over-drawn. New Subscriptions are therefore needed. A gentleman of Worcester County, Mass., has pledged one hundred dollars for fifty copies, for the army, which we have commenced sending. Who subscribes next?

Anniversary Meeting, in behalf of the Institution, 331 Sixth Avenue, for the Church of England and Wesleyan Societies, on Wednesday evening May 6, at the church corner Second and Avenue and Fourteenth St., (Rev. Dr. Asa D. Smith's). Addresses by Rev. J. T. Durvay, Theodore Tilton, and others. Music by the Hutchinson Family, and Recitations by Master Dudley Waller. *The Infant Orator.*

The children of the Institution will be present. Exercises to commence at 7 1/2 o'clock. Single admission 25 cents.

Twenty-Ninth Anniversary of the American Anti-Slavery Society.—The Twenty-Ninth Annual Meeting of the American Anti-Slavery Society will be held in the Church of the Puritans, (Rev. Dr. Cheever's.) in the city of New York, on Tuesday, May 12th, commencing at 10 o'clock. A. M.

We shall hold another public meeting in the evening, in the Cooper Institute, commencing at half past 7 o'clock.

The business meetings of the Society will be held in the Lecture Room of the Church of the Puritans, on Tuesday, at 3 1/2 P. M., and on Wednesday, at 10 A. M.

The Anniversary Sermon before the Church Anti-Slavery Society, will be on Sabbath evening, May 10th, at the Church of the Puritans, by Rev. Dr. Cheever.

By order of the Sec. of the Church Anti-Slavery Society.

THE "STATE RIGHT" TO ENSLAVE ITS SUBJECTS.

THE RIGHT DEFINED AND ILLUSTRATED.

When it is said that a State has a right to fix the legal status of its inhabitants, the first step toward a discussion of the proposition is to ascertain the full and correct meaning, intention, and character of it—the second thing is to inquire into the logical sequences and practical effects of it.

I. What is the meaning?
(1) What is a State? (2) What is it for a State to fix the legal status of its inhabitants?

1. In monarchial despotisms the absolute monarch claims to be the State. In aristocracies the nobles are accounted the State. In mixed monarchies, where the monarch and his nobles govern, the royal family and nobility exercise the functions of the State. But in a Democratic republic, the people, the inhabitants, are declared to constitute the State, and claim to be sovereign?

2. To fix the legal status of the inhabitants—in the sense intended by those, in this country, who affirm that right as residing in a State, is to determine whether or no a part of the people shall be slaves, chattels personal, in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents, constructions and purposes whatsoever.—American Slave's Digest, p. 23.—Brevard's Digest 229—Prince's Digest, 446.

Our American States are required by the National Constitution, to be Republican States and the National Government is required by its Constitution to “guarantee to every State in this Union a Republican form of government”—that is, a government wherein the people, the inhabitants, constitute the State. For, says Madison,

“It is essential to a Republican government that it be derived from the great body of Society, not from an inconsiderable or favored class of it.”

3. The true foundation of Republican Government is the equal rights of every citizen, in his property, in his property, and in their management.

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5. The true foundation of Republican Government is the equal rights of every citizen, in his property, in his property, and in their management.

And Mr. Jefferson calls the slaves “citizens.”

For an American State to fix the legal status of the inhabitants so as to permit a portion of them to hold another portion of them as slaves, is for the State to permit one portion of the State to take away all the rights, and all the legal protection of another portion of the State?

This is true, whether it is a majority or a minority of the State—that is, of the people—that assumes the exercise of the tremendous prerogative.

That part of the people of the State that is thus enslaved, cannot be supposed to consent to it. Even if they should, they would thus be seconding the will of their masters, and aiding and abetting them.

7. To concede the “State Right” to establish and maintain slavery, is to concede the right of whatever may seize upon the power of the State, to make slaves of ourselves and our posterity. For this it applies to one or both the Provinces.

The following is from a near neighbor and intimate friend of Gerrit Smith, contains, also, a correct statement of his views.

PETERBOROUGH, N. H., April 18, 1863.

REV. WILLIAM GOODELL:

DEAR SIR.—In the *Principia* of 16th inst., I notice the following, viz:

“Our prominent Abolitionist, Gerrit Smith, gives in his address to the *Principia* of Prof. Lincoln's letter to Horace Greeley, namely, that emancipation is to be resorted to in those localities where it will help to suppress the rebellion.”

Permit me to say, in my opinion, this is the first allusion to the position of one whose name has long been honorably connected with the cause of Radical Abolition, not so much for himself, as for his friends.

8. The “State Right” to fix the legal status of the inhabitants is, therefore, the right of the State to disorganize the State, to abdicate Civil Government, to disband society, to introduce either anarchy or despotism, or both combined, to annul all law but the law of the strongest, for the right of rebels to hold slaves declared free by the “Loyal” State of Kentucky does, in defense of the right of rebels to hold slaves declared free by the Federal Government!

This is evident to all but the most obtuse, that the President's Proclamation of January 1st did not include Kentucky, the question naturally arises: What does this new enactment of the Kentucky Legislature mean? What complaint could Kentucky have against the Proclamation?

Was it intended, by this act, to kidnap and re-enslave the freedmen from rebel states who should be caught on her territory?

By turning back to the President's Proclamation of September 22d, it will be seen that, in that document, the President said: “Attention is called to an act of Congress, &c., approved July 17, 1862” wherein it is provided that “all slaves of persons hereafter engaged in rebellion against the Government of the United States” &c., &c., “all slaves captured from such persons or deserted by them,” &c., &c., “shall be deemed captive of war, and shall be forever free from their service, and not again held as slaves.”

We infer then, as the *Tribune* seems to do, that the Kentucky act was designed as a direct nullification of that act of Congress, proclaimed by the President to be in force, Sept. 22, 1862. Probably however, it is likewise designed to apply to slaves from the rebel states liberated by the Proclamation of Jan. 1, 1863.

Whether it applies to one or both the Provinces,

is not clear, but it is evident that it applies to both.

9. The right of rebels to hold slaves declared free by the “Loyal” State of Kentucky does, in defense of the right of rebels to hold slaves declared free by the Federal Government!

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18.

Family Miscellany.

For the Principia.

THE COMING OF SPRING.

By EDWARD SHIRLEY.

"Spring is coming!"

"Spring is coming!"

List the nodding Maybells ringing,

"Spring is coming!"

"Spring is coming!"

Hear the woodland warbler singing:

Twirling on each twig and spray,

Keeping Nature's gallop-day.

Myriad insects busily humming,

Softly murmur, "Spring is coming!"

From the hyacinth's waken bells,

Swinging lightly in the breeze.

Soft, the same sweet music swells,

Caught from buds and whispering trees—

Gargling brooklets, wild and free,

Leaping, laughing loud with glee,

Echo back the minstrels' song—

While sunny slope and greenning plain,

List'ning, join the glad refrain,

"Spring is coming!"

The crocus, bold, with its glistning eye,

Lifts its shining golden crown so high,

And smiles in the face of the green red sun,

That the reign of the beautiful spring is come.

And nature's great heart beats strong and deep,

While she hears on the hills, and in valleys deep,

The gentle stirring of tiny white roots,

That are struggling to usher the tender shoots

Upward and out, through the moist brown mould,

Creations of grace and loveliness ripe;

In beautiful, gushing, and freshening life;

So strange the beauty, as fold on fold,

The clinging petals awake from their dreams,

To rejoice in the glowing sunlight gleaming.

Afar in the woodlands, is heard the low hum

Of joy—"the singing of birds is come;"

And the scarlet cups of the mosses green

Are nodding and beckoning their leaflets between,

As they hear the train of the fairy queen,

As she passes by, robes in royal sheen;

And the balmy wind from the Southland strays,

Under bending boughs, and ling'ring plays,

And stoops to kiss the upspringing flowers,

That slyly peep from their half-hidden bower,

Unveiling sweet dreams of blossoming May,

Heralding Summer's warmth, lengthening days,

Of glowing brightness beauty and bloom;

While the garland of the head of the youthful June—

Or the golden Aunty, the proud "Harvest Queen,"

As she walks with stately step and mien

Through the wide-spread fields of bending grain,

Glad'ning the hearts of the rovers again;

Or throws from her arms the gorgeous fold

Of fair mantle of crimson, purple, and gold,

O'er all the trembling tree-tops, high.

That tenderly lean 'gainst the quiet sky.

While she breathes o'er all things a calm so deep

That the heart is filled with a yearning sweet,

To dwell in a realm where immortal flowers

Crown with beauty each cycle of blessed hours;

And from perfumed censers unceasingly fling

Foul clouds of incense, where perennial Spring,

Robes with splendors unknown to us below,

The radiant paths where the angels go.

LABOR.

Ho! ye who at the arduous toil

And strike the sounding blow,

Where from the burning iron's breast,

Ho! ye who work the scorching blast,

While answering to the hammer's ring,

And fire's intense glow—

Oh! while ye feel 'tis hard to toil

And sweat the long day through,

Remember it is harder still

To have no work to do!

Ho! ye who till the stubborn soil,

Whose hard hands guide the plow,

Who bend beneath the summer sun,

With burning cheek and brow—

Ye deem the curse still clings to earth,

From old time till now—

But while ye feel 'tis hard to toil,

And labor all day through,

Remember it is harder still

To have no work to do!

Ho! all who labor—all who strive—

Ye wield a lofty power,

Do with your might, do with your strength,

Fill every golden hour,

The glorious privilege do,

To labor all day through,

Oh! to your birthright to yourselves,

To your own heart be true!

A weary wretched life is theirs

Who have no work to do!

THE CHILDREN OF THE COVENANT,
OR, THE CHRISTIAN FAMILY.

BY MRS. MARIA GOODELL FROST.*

CHAPTER XVI.

CLARENCE AT SCHOOL.

"Halloo, now, there you, Williams!" shouted a loud voice on the play-ground of Bridge-water Academy. "How d'y'e get along with that new chum? Ain't he a regular Deacon?"

"I like him right well. He's a splendid fellow; a perfect genius, in the languages," replied the young man addressed, in a satisfied tone.

"The languages, hump, that's likely enough, but I should say now, that he was cut out for a parson, eh? How's that?"

"As to that, you are not so far out of the way. He intends to be a missionary."

"Golly! What'll you bet, Williams, that I won't have him in a scrape with old dad Upton in a fortnight?"

"I will not tell anything on that, Williams. I'm up to anything of that sort, with those chaps that are so pious. Now there was Bill Haynes, one of your real canting Methodists; you ought to have seen how I made him cut up. O, it take me to do the business, right up, straight!"

"You had better let Stanley alone. He is more than a match for you, and I tell you, Carter, he is no fool either."

"Bah! We'll see! I tell you I ain't the fellow to be frightened out of any fun, by these deaconish sort of chaps. I am up to 'em, always. There's Stokes now, and Nevins, they hasn't been into a prayer-meeting, since I've had hold of 'em, and this fellow will quit his praying, and his pious ways, or I'm no hand at guessing."

"I know, Bob, you are a case, and a hard case too, but you will find your match, this time. Why, Clarence Stanley is already a teacher in both Sabbath-schools, and has the confidence of all the tutors."

A step was heard in the hall. Effie started, and the subject of their conversation stood before them.

"I am so glad you have come, Robert. We missed you at church," said Effie.

"I said I would go with you to-night, and

"Good! I'm in for a game!" said Carter, with a wicked leer.

It was the Sabbath after this conversation, as Clarence sat in the quiet of his chamber, with his commentary before him, in earnest preparation to meet his young charge, that he was startled by a whistle and a tap on his shoulder. He looked, and met a friendly nod from Bob Carter, the ring-leader, in roguery, of the whole school.

"A fine day, Stanley. What say you to a sail? We poor pale students need a little rest, and fresh air, you know," he added, apologetically.

"What? to-day?" said Clarence, in a tone of surprise, that, at the same time, conveyed a sharp rebuke.

"Robert," said Effie, "did you notice that last prayer? It was the best I ever heard."

Robert bit his lips in confusion, but made no reply.

"I do not see who that boy is. He looked like a student; do you know him, Robert?" asked Effie, earnestly.

"He is a minister's son. His name is Clarence Stanley."

"Is he a student at the Academy?"

"Yes."

"He must be an excellent boy. I do wish you would cultivate his society, Robert; he would be such a good companion for you," said Effie.

FOR THE PRINCIPIA.

A STORY FOR THE CHILDREN.

"O, Mamma, now please tell us a story, while we rest, for we are so tired," exclaimed Julia Benton.

"Yes, do, Anna Cassie!" chimed in Anna Alice; with half a dozen others, as they came in with a bright glow upon their cheeks, and eyes sparkling with animation, from an hour's recreation in the yard, where they had been skipping and bounding, like young fawns.

"Then you must be very quiet, else you cannot listen to me. But what shall I tell you? A Bible story, or some other true one?"

"Tell us about the little colored children you used to know, when you taught school, Aunt Cassie," suggested Alice.

"O, yes!" responded several others, "we like to hear about them."

So Aunt Cassie began:

"You are a smart one, to be ruled by your chum," said Carter, taking advantage of William's weakness. "Be a man and go with us, and young men."

"How now, Carter! What is the matter?"

"Stanley's a fool!" exclaimed Carter, with an oath.

"I knew you could not move him," said Williams. "You see I was safe enough in saying I would go if he did."

"I am a smart one, to be ruled by your chum," said Carter, taking advantage of William's weakness. "Be a man and go with us, and young men."

"None of your preaching!" said Carter, as he angrily withdrew from Stanley's presence.

At the foot of the stairs he met Williams.

"How now, Carter! What is the matter?"

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